



FORWARD

SHAAR ZAHAV

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Jude

Jude

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Jude

may-1978
nissan/iyar
5738
v:2 i:7

Bedrich Fritta
died August 1944

Auschwitz

Artist of Terezin



the HOLOCAUST

Two commemorations occur in May which, though separate, are crucially linked and momentous. Thursday, May 4, is Day of Remembrance of the Holocaust (Yom ha-Shoah) and Thursday, May 11, is Israel's Independence Day (Yom ha-Atzma'ut).

As a Jew, born in Europe in 1943, learning that my father, grandparents, aunts and uncle were murdered either in Nazi occupied Europe, I have been exposed to the gruesome facts of the Holocaust from an early age and yet have not been able to come to terms with these facts, to know what to do with them, or even to know how I felt. Concern, feelings, and questions are beginning to emerge in me after years of anesthesia and blockage. A confusion of associations whirls in my head: Nazis-Hitler-Germans-Germany-Jews-America-father-Auschwitz-gypsies-Armenians-mother-Anne Frank-gays. I think that the vocabulary to deal with the Holocaust phenomenon has not yet really been developed. I think that we are only just starting to creatively record, delve into, and make first halting steps toward approaching some possible way to comprehend what occurred. I don't know how to understand, or assimilate it now, how to encompass it with my mind or heart. I think the Holocaust stares us in the face, uncomprehended, appearing almost surreal in our ordinary existences today. (Lina Wertmüller's film, Seven Beauties captured this surrealism).

When I came, once again, to read about Anne Frank, to gaze at photographs of her delicate and soulful face, to read her words and what others had written about her, I was able to feel sorrowful loss. The tragedy of the Holocaust impressed itself on me when I learned, in the case of Anne, for instance, that a complex living human being, talented, creative and full of

Potential for more creativity and growth, a person with a loving nature, met with incomprehensible cruelty and young untimely death. Each of the millions tortured and murdered had a story and a uniqueness irreplaceable. The survivors, too, have their stories, each one of them, and each his and her specialness, and those who, while not in actual concentration camps, nevertheless, struggled through upheavals, suffered displacements, losses, and traumatization.

Murray Cuddihy, in The Ordeal of Civility, had some telling things to say about protestant bourgeois society and manners in 19th and 20th century Europe and how Jews accommodated themselves or failed to accommodate. What he was writing about related to the ability of many in Nazi Germany to be "good Germans," smiling, loving their children, being polite and, at the same time, either participating in or watching without protest the slaughter. There were individual Germans, Christians, Poles, and others (as well as nations and governments such as Denmark, Sweden, and Holland) who stood their ground against the prevailing hate, cruelty, and indifference and maintained their decent humanity. Their good hearts and brave actions helped and saved Jews and others, often when they themselves were in danger. A number of these "righteous" were, in fact, killed. So, in spite of the fact that most people (and governments) were silent, "pretending they just didn't see," letting it happen, smiling and saying "excuse me," those who spoke up, resisted and sacrificed showed how well men and women could behave. In our society today, how much do the superficial smiles and the civilities conceal underlying hostilities, discontents, depressions, and yearning, how much do the smiles mask a soulless apathy and uncaring? How many people who needed to, did, in fact, watch the well-publicized Holocaust television program in April? I worry about and wonder at the German-Americans urging that the Holocaust not be taught in the public schools and those "historians" who claim that the Holocaust was a hoax, that Jews, that gypsies, that gays, and others were not systematically killed, that there was never an extermination program. I worry about American Nazis marching in Skokie, Illinois.

Though I don't know how I would react and behave in circumstances of such extremity as occurred during the Holocaust, I feel that I do care, that I must be aware, that I want to be involved and want to act in response to injustices happening today to gay people, Native Americans, Third World peoples, old people, women, Soviet Jews, that I must act in response to the dangers to our mother earth and from the military/industrial complex. And though I fall short, I must continue to try to develop in autonomy, conviction, courage, cooperation, and action. Terrence des Pres, in The Survivor, writes that "the will to bear witness" was a powerful incentive to survive the horrors of the camps. We, too, in our circumstances, can bear witness in our own way, by speaking out in the face of injustice or cruelty. This is difficult to do but we can begin to develop our capacity to act in such situations.

I am almost totally ignorant about the gay persecution in Hitler's Germany and the gay concentration camp experience. The silence and ignorance surrounding those who wore the pink triangles in the death camps is a problem. Marc Huestis, in his film, Unity, shown as part of Strange Fruit at the Goodman Building, has made an attempt to deal with gays in Nazi Germany. Hopefully, more work will be done in this neglected area. With the present backlash against gay liberation which we witness today, a revelation of the Nazi oppression against gays would be timely.

Though there was resistance and valiant revolt in Bilaystok, Vilna, Czestochowa, Treblinka, Sobibor, Auschwitz, Warsaw, and other places, I feel that never again will we let the Jew haters reach the extremes of the Holocaust or let the apathetic get by without knowing what's happening. Israel is about to come to its thirtieth year as a nation in the world. She is a refuge and a home needed by Jews and, though "Israel," as that something carried in the heart and mind may be, in some sense, more important than the land, the land is necessary and will continue to be so until the world changes so that people will, indeed, do to others as they would have others do to them.

Sue

"Our country's borders have been hallowed by the sweat of its inhabitants and by the torrents of blood spilled in their defense.

"A people that has been attacked and, having defended itself, emerged victorious, has the sacred prerogative of establishing permanently that political arrangement which will insure the liquidation of the sources of the aggression. That people is entitled to maintain this situation until the aggression disappears.

"A people that has purchased its security at the price of many victims will never accept the restoration of these borders to their former position."

PRAVDA, February 9, 1964



Jerusalem - Knesset Menorah

Spiritual Resistance: Art from Concentration Camps, 1940-1945

An exhibit of more than 100 works rescued by Miriam Novitch and other members of Kibbutz Lo chamei Ha Ghetta ot (Ghetto Fighters' Kibbutz, located in the Galilee of northern Israel) on tour of North America, sponsored by the Union of American Hebrew Congregations.



CHRISTIAN & JEWISH PRAYERS (Auschwitz - Birkenau, 1945)

Ink & watercolor. 21x29 cm.

by David Olère, a survivor of Auschwitz, Melk, & Ebensee. He lives in France. His work, often exhibited in Israel and France, portrays only the Holocaust because he wants to honor the memory of the martyrs and to let no one forget.

The symbols of the two religions were drawn by the painter Olère and hidden during the day. Only at night, when the guards were less attentive, were prayers held. The Jewish prisoners have their heads covered. The prisoner at the door is keeping watch.

The Garden

A little Garden,
Fragrant and full of roses.
The path is narrow
And a little boy walks along it.

A little boy, a sweet boy,
Like that growing blossom.
When the blossom comes to bloom,
The little boy will be no more.

by Franta Bass
(a child at Terezin concentration camp)

HOPE (Tost, Upper Silesia, 1940)

Engraving on linoleum. 21x12 cm.

by Uri Kochba
who spent the war years in a prison camp in Tost, Upper Silesia.
He now lives on a kibbutz in Israel

A flower is the symbol of hope.





"...in spite of everything, I still believe that people are really good at heart. I simply can't build my hopes on a foundation of confusion, misery, and death. I see the world gradually being turned into a wilderness. I hear the ever approaching thunder, which will destroy us too. I can feel that sufferings of millions and yet, if I look up into the heavens, I think that it will all come right, that this cruelty too will end, and that peace and tranquility will return again."

ANNE FRANK

Diary - July 15, 1944

The Anne Frank Forest is an area of 10,000 trees in the Forest of the Martyrs on the hills of Judea in Israel.



POEMS BY HANNAH SENESH

(from Hannah Senesh: Her Life & Diary, New York: Schocken, 1973)

Hannah Senesh - Israel's national heroine, she is remembered as a poet and a martyr. Safe in Palestine during World War II, she volunteered for a mission to help rescue Jews in her native Hungary. She was captured by the Nazis, stood up to imprisonment and torture, and was executed at the age of twenty-three.

WE GATHER FLOWERS

We gathered flowers in the fields and mountains,
 We breathed the fresh winds of spring,
 We were drenched with the warmth of sun's rays
 In our Homeland, in our beloved home.
 We go out to our brothers in exile,
 To the suffering of winter, to frost in the night.
 Our hearts will bring tidings of springtime,
 Our lips sing the song of light.

1944 Translated from the Hebrew by
 Dorothy Bar-Adon

BLESSED IS THE MATCH

Blessed is the match consumed
 in the kindling flame.
 Blessed is the flame that burns
 in the secret fastness of the heart.
 Blessed is the heart with strength to stop
 its beating for honour's sake.
 Blessed is the match consumed
 in kindling flame.

Sardice, Yugoslavia May 2, 1944 (Translated from the Hebrew by
 Marie Syrkin)

ONE - TWO - THREE *

One - two - three...
 eight feet long,
 Two strides across, the rest is dark...
 Life hangs over me like a question mark.
 One - two - three...
 maybe another week,
 Or next month may still find me here,
 But death, I feel, is very near.

(Budapest 1944; translated from the
 Hungarian by Peter Hay)

I could have been
 twenty-three next July;
 I gambled on what mattered
 most,
 The dice were cast. I lost.

* Her last poem, written
 in prison.



LITERATI

TRIANGLES AND STARS

My ancestors wore the yellow star
and also the pink triangle.

The Jews and the Gays
shared the same ovens in those days,
and both peoples were called 'perverts.'

But now all the Jews are white and pretty,
and they won't associate with the Gays,
because everyone knows that Gays are
merely perverts.

satya dor Klein
1.5.77 22.11.70

Jerusalem 1977

A JEWISH GAY'S REFLECTION ON AUSCHWITZ

For the past four years I have earned my living as a professor in an anti-Semitic town of 8,000 with fifty-two fundamentalist churches....

Approximately ninety percent of my students at this school do not know the word genocide nor do they have any concept of its meaning. The local inhabitants are tenth-generation middle-European immigrants. These people have so assimilated American culture that they no longer know their ancestors' language, musical, and literary heritage. The one thing that has remained as part of their cultural inheritance is anti-Semitism.

One of my students presented a report on the anthology of pieces children wrote awaiting their death in a concentration camp, I Never Saw Another Butterfly. After she finished, I asked my class of elementary education majors how many of them would put the book on school library shelves. No one raised her hand. I asked my class why. "It's too real." "It's irrelevant." "It happened thirty years ago. It doesn't concern us." "Ms. Cooper. In our education classes, our professors taught us to present both sides of an issue. You have not presented the Nazi side: the Nazis justified themselves in exterminating all the Jews because they said

some Jews were responsible for Germany's signing of a dishonorable peace treaty after World War I." When I asked my student where she got that piece of information, she smiled and said, "From my history teacher." That history teacher has tenure. I, as an open gay activist (who is also Jewish) at that college, did not get tenure. In places such as this, the truth about Auschwitz will not set the people free. Places such as this will declare the truth obscene. I have known days of great despair and depression in this town. Yet I also know they seem like Simchat-Torah, Day of Joy, in comparison to what I might have experience in Europe.

from an article by Janet Cooper appearing
in GCN, May 10, 1975

THE BUTTERFLY

The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun's tears would sing
against a white stone...

Such, such a yellow
Is carried lightly 'way up high.
It went away I'm sure because it wished to
kiss the world goodbye.

For seven weeks I've lived in here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.
That butterfly was the last one.
Butterflies don't live in here,
In the ghetto.

Pavel Friedmann (a child at Terezin
concentration camp) - from The Artists
of Terezin by Gerald Green

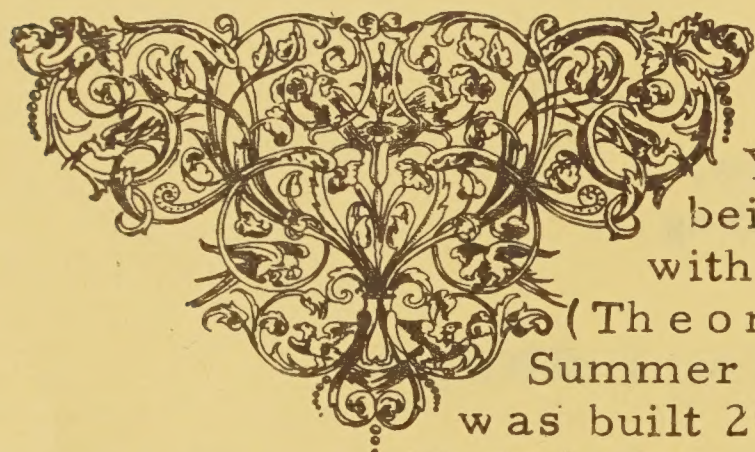
YOM HA-ATZMA'UT

Israel's Independence Day

9-7

For thus has the Lord spoken: Sing with gladness for Jacob, let them shout at the head of the nations; announce it, offer praises and say: The Lord has saved his people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the ends of the earth, and with them the blind and the lame, the women with child and her that travails with child together; a great company shall they return here. They will return with tears of happiness; I will lead them compassionately. . . . And they shall come and sing in the height of Zion, and shall flow unto the goodness of the Lord, to the corn, and to the wine, and to the oil, and to the young of the flock and the herd; and their soul shall be as a watered garden, and they shall not pine any more at all. Then shall the young women rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy, and I will comfort them, and make them rejoice from their sorrow.

—Jeremiah 31:7-9, 12-14



Yom Ha-atzma'ut - 1977

Israel's Independence Day is special for me because it commemorates the anniversary of the rebirth of the nation Israel. Last Yom Ha-atzmaut I spent on a kibbutz near Eilat, Israel. At the time I was in Israel 7 months, most of the time living with Americans but having constant contact with many different aspects of Judaism. I lived in Jerusalem for for the first six months the first 5 I was taking classes-Israel Society, Politics in Israel, Israel Foreign Policy, Hebrew, Judaism, Arab-Israeli Conflict, etc. My sixth month I spent in a Yes hiva (Orthodox

Religious School) exploring the religious part of me. By the time I got to Kibbutz Yotvata, I was feeling very secure and happy being around these people who I felt a connection with for historical, cultural, and religious reasons.

(The only other place I could feel this was at a Jewish Summer Camp) Kibbutz Yotvata is a kibbutz which

was built 20 years ago by young people ranging from ages 19-25. The land was literally all rocks & sand and from

their work they were able to make the desert flourish with produce growing all year round (much of it is sent to Europe.) and a large dairy which helps to supply the southern city of Eilat. Today Yotvata has 200 members and 200 children. The days prior to Yom Ha-atzma'ut I remember I was questioning myself-"what does this day mean to me?", yet I had no feelings or understanding of how I personally felt. We had a short day of work on Y. H. During that day the children decorated the kibbutz (the central area where the members live) with Israeli flags and posters. At sunset everyone walked through the kibbutz to a clear area where we all stood in a circle around hundreds of paper bags filled with sand and lit candles-this gave a warm feeling to the occasion. The Yom Ha-atzma'ut ceremonies began with a small committee of kibbutz members giving speeches commemorating Y.H. Included were readings from Zionists whose dreams were for the establishment of the land of Israel. My Hebrew being limited, I could not understand all of what was said. At the end of the ceremonies we all began singing Israel's National Anthem "Ha-Tikva" "The Hope". Suddenly at that moment I felt such a glowing warmth with n me. It was truly euphoric. I felt such a closeness with everyone around me and thinking how happy I was to be around fellow Jews-that this is the type of atmosphere I would like to live my life.

After the ceremonies Hebrew pioneer songs jutt ed out of the loud speakers and many of us began dancing and singing.

My 10 months in Israel was important to me. Here I got the meaning of why Israel-a nation of and for the Jewish people- must exist. It made me understand that it is important that Israel survives forever because it is a home for the Jews to unite as a people. Israel is famous today for her contributions in medicine, science, education, and agriculture. If the Jews did not have Israel then we would be lacking in the above fields because we then would not be united and also we would not have the range of liberties and facilities to let us live as productively as here. It is a hard life in Israel and that is why she needs continuous encouragement to survive. But to do so Israel also needs a continuous influx of Jews to survive-not money. Why Israel in its present location? Why not? Israel has been the major location for Jews for historical and religious reasons. Israel became a nation 30 years ago through a proclamation by the United Nations in November 1947 stating that the British mandate in Palestine which begun in 1917 end with 2 states being formed-one each for the Jews and Arabs. The size of the land given to the Jews was about one third of present day Israel(present day Israel is about the size of New Jersey). But the Arabs and Arab nations refused to recognize a state for the Jews and declared they would oppose it with armed force. On May 15, 1948 the British still left Palestine creating the Jewish State Israel and Transjordan-and at the same time the Arab-Israeli Conflict continues on.....

The development of the state of Israel is too complex and intricate to delve into in one issue. The book, Israel: Founders & Sons by Amos Elon is a beginning for those interested in learning who formed Israel and how, from the late 1800's to today. And for further reading, contact the Jewish Community Library, 601 14th Avenue. We would also like to run a series including your articles detailing different events in Israel's history to be printed in our upcoming issues. (Send articles to Box 5640, SE 94101)

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JERUSALEM
SUNDAY, MAY 16, 1948

THE PALESTINE POST

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THE PALESTINE POST
has returned to The Palestine Post
office, Haifa Street,
Jerusalem, Tel. 688.

STATE OF ISRAEL IS BORN

The first independent Jewish State in 19 centuries was born in Tel Aviv as the British Mandate over Palestine came to an end at midnight on Friday, and it was immediately subjected to the test of fire. As "Medinat Yisrael" (State of Israel) was proclaimed, the battle for Jerusalem raged, with most of the city falling to the Jews. At the

same time, President Truman announced that the United States would accord recognition to the new State. A few hours later, Palestine was invaded by Moslem armies from the south, east and north, and Tel Aviv was shelled from the air. On Friday the United Nations Special Assembly adjourned after adopting a resolution to appoint a med-

iator but without taking any action on the Partition Resolution of November 29.

Yesterday the battle for the Jerusalem-Tel Aviv strip was still under way, and two Arab villages were taken. In the north, Acre town was captured, and the Jewish Army consolidated its positions in Western Galilee.

Most Crowded Hours in Palestine's History

Between Thursday night and this morning Palestine went through what by all standards must be among the most crowded hours in its history.

For the Jewish population there was the anguish over the fate of the few hundred Hagana men and women in the Kfar Blitar bloc of settlements near Hebron. Their surrender to a fully equipped superior foreign force desperately in need of a victory was a foregone conclusion. What could not be known, with no communications since Thursday morning, was whether and to what extent the Red Cross and the Truce Coms would secure civilized conditions for prisoners and wounded, and proper respect for the dead. Doubts on some of these anxious questions have now been resolved.

On Friday afternoon, from Tel Aviv, came the expected announcement of the Jewish State, and its official naming of birth, "Medinat Yisrael"—State of Israel, with the covering in of the first Council of Government. The proclamation of the State was made in midnight, coinciding with the ending from Haifa of Britain's last High Commissioner. Within the hour, President Truman announced in Washington that the Government of the United States had decided to give de facto recognition to the Jewish State, with

for of Jewish settlements in North-Eastern Galilee. The Security Council met yesterday in a special session to consider action on the invasion of Palestine by member states of the U.N.

In the afternoon, Jerusalem was subjected to shelling from the north-west.

Hagana forces throughout the country continued mopping up, and Jewish forces entered most of Western Galilee and against "Arab" Mahariya, near Jaffa, and Majma, inside Transjordan.

JEWS TAKE OVER SECURITY ZONES

The battle for Jerusalem, which began when the British forces withdrew on Friday morning, continued all day Friday and yesterday. The crisscross of small-arms fire and explosions of mortar shells were still being heard in the early hours of this morning as the battle entered its third day.

Repeated efforts on Friday evening and again on Saturday by the U.N. Truce Commission to bring about a "cessation of hostilities" were brought to naught when the Arab representatives failed to agree within the specified time limit.

On Friday morning, Jewish forces entered the Russian Compound and Sana C to reoccupy the buildings requisitioned from Jews last year.

This operation was almost bloodless, but beyond the western edge of Sana C, Arabs engaged the Jews in Jaffa Road. The Arabs were forced back and the Sana C area was taken.

In other parts of the city fighting flared up. Jews overran one after another the areas occupied by the British. In last night, the quarters and

Egyptian Air Force Spitfires Bomb Tel Aviv; One Shot Down

Kel Israel, the Tel Aviv broadcasting station, reported at 12 noon yesterday afternoon that Tel Aviv had been bombed three times in the previous evening and morning, and that one plane had been shot down and its Egyptian pilot taken prisoner.

In the first raid, four planes attacked from a height of 800 feet. Two dropped bombs, while the others strafed the city. Little damage was caused. In the second attack two hours later, the airport to the north of the city was bombed, and an Air Force plane parked there was damaged. The third raid was launched shortly before midnight, but the planes were driven off without causing any damage.

Two settlements in the Negev had also been attacked from the air, the radio reported.

A country-wide blackout was ordered by Air Field Production Headquarters in Tel Aviv.

Mr. David Ben Gurion, the Prime Minister, broadcast from Tel Aviv to the people of America yesterday morning. As he spoke, Egyptian planes were bombing the city.

In the north, the northeastern of Ben Gurion and Shmuel Magazan and Dan had been shelled, but no further details were available.

Alexandria airfield was taken by the Jewish army on Friday morning, shortly after the High Commissioner had left. There by plane for Haifa. The field was evacuated, together with the neighboring settlements of Ataroth, on Friday night. The settlement itself was burnt by Arab paratroopers.

2 Columns Cross Southern Border

By WALTER COLLINS
U.S. Government
CAIRO, Saturday. — A column

Etzion Settlers Taken P.O.W.

Fighting in the Etzion Strip has continued throughout Friday, after Etzion Strip is

U.S. RECOGNIZES JEWISH STATE

WASHINGTON, Sunday. — Ten minutes after the announcement of the British Mandate on Friday, the White House released a formal statement by President Truman that the U.S. Government intended to recognize the Provisional Jewish Government as the de facto authority representing the Jewish State.

The U.S. is also considering lifting the arms embargo but it is not known whether to Palestine only or to the entire Middle East, and the establishment of diplomatic relations with the Jewish Provisional Government.

The White House press secretary, Mr. Charles Ross, said correspondents today that reaction so far to the recognition had been overwhelmingly favorable. He said this may have been due to the fact that Mr. Marshall and Mr. Llewellyn had been in the White House before the announcement was made, and had their complete support.

Mr. Ross said that the President had decided several days ago to grant American recognition to the Jewish State.

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Proclamation by Head Of Government

The creation of "Medinat Yisrael", the State of Israel, was proclaimed at midnight on Friday by Mr. David Ben Gurion, until then Chairman of the Jewish Agency Executive and now head of the State's Provisional Council of Government.

The first act of the Council of Government, as announced by the head, was to establish the institution of the State of Israel. The first act of the Council of Government, as announced by the head, was to establish the institution of the State of Israel.

Mr. Ben Gurion proclaimed the declaration with a review of the historic mission of the Jewish people with the Land of Israel and of their efforts to realize it, which were summarized in the preamble of the Jewish Declaration of Independence.

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A banner headline announces the birth of the new State. Although the State of Israel was proclaimed on Friday afternoon, May 14, 1948, the paper is dated Sunday, May 16, because no papers in Israel are printed on the Jewish Sabbath.

Danny

Co-Leader's Message

Shalom,

I address this note to all of the 300 individuals now on our mailing list.

Hi - my name is Peter. To my knowledge I'm the only person named Peter belonging to our synagogue, so I'm easy to spot by my name tag at Friday night services. I'd like to meet you and share with you Friday evening, Adonai, Shabbat, and the people I've come to love and respect who make up Sha'ar Zahav. You came once to services, possibly more than once. Well, I'm going to try to seduce you into trying us again.

We're now organized, I think effectively. We're meeting in a new larger place, more conducive to welcoming Shabbos and we'll be here till June. I'm astounded at the number of new people and visitors we have each week. We're doing exciting, fun things together. We'll have a prime booth selling bagels and cream cheese under the Sha'ar Zahav banner at the Haight Street Fair, we're going to be well represented at the International Gay Synagogue Conference in Los Angeles, we'll be marching proud in the Gay Day Parade, and our services, to me, seem to grow more beautiful, educational, warm and meaningful with each Shabbat we welcome. There is a place in the make up of Sha'ar Zahav that only you can fill. You took that first step, the hardest, so we're no longer total strangers. Try us again.

I want to meet you,



P. S. - Whatever - know we are with you every Friday at 8 o'clock.

Counting of the Omer

The period of 49 days beginning with the second night of Pesah and ending with Shavuot - thereby linking the exodus (rebirth of the people) with the revelation (encounter between the people and God).

The prevailing mood for this entire period is one of semimourning. Weddings are not supposed to take place; you should not cut your hair, etc. This is explained variously as

(continued on page 13)



GLEANINGS

We have received greetings from Beit Haverim, the Jewish Gay Group in Paris. If any one is visiting France, Beit Haverim will be happy to make the visit "as pleasant and interesting as possible" provided that they are given advance notice. The address and phone are: 3 bis, Rue Clairant, 75017 Paris, France; tel - 627-4936...

The Israeli Agudah appears to have had a hand in organizing a group in, would you believe, Iceland? If you happen to be stopping over in beautiful Reykjavik, you can get a warm Nordic welcome from Iceland Hospitality, P.O. Box 4166, 124 Reykjavik 4, Iceland....

Etz Hayyim, in the balmy Twin Cities, held its seder on the eve of a referendum to repeal the St. Paul gay rights ordinance. As they so aptly pointed out, Pharoah's army is still in hot pursuit....

Etz Chaim, in balmy Miami, was featured in a large article in the Miami Herald as a result of its request to join the Union of American Hebrew Congregations....

Beth Simchat Torah in New York has purchased a second Torah!!!

Gyvet (Gay Jews of Texas) is meeting weekly in Austin....

Beth Chayim Chadashim in Los Angeles was busy planning a seder, a theater excursion and a tupperware party, not to mention the International Conference!!! *Rob.*

Sha'ar Zahav Community Garden Program

There are about fifty community gardens in San Francisco and the members of Sha'ar Zahav are welcome to work in one of them nearest their home or possibly start a synagogue community garden.

Vegetable, herb and flower seeds are provided free for all who participate, and equipment and help are also available at each garden site.

The gardens are all organic - no pesticides and manufactured fertilizer are used.

For more information about community gardens in San Francisco, contact Laguna Honda Greenhouse, 566-1340.

Phillip



SHA'AR ZAHAV Seder

On Saturday night, April 22, Sha'ar Zahav held our first Passover seder at Brotherhood Way Jewish Community Center. Aside from beginning late, the event was successful and memorable for the 125 chaverim (friends) who attended. The Haggadah was created by our liturgy committee. The Haggadah itself was diverse. It dealt with the exodus from Egypt, the Holocaust, equal rights for women, human rights, the gay movement, and oppression. (The Haggadah can be bought for \$2.50). The Haggadah was read by various members of the congregation. Two young children read the Four Questions in English and it was repeated again in Yiddish by Bernard and in Hebrew by Daniel. The dinner was catered by Gabe and was excellent. It was quite a job. Gabe cooked all the Pesach dishes - matzoh ball soup, gefilte fish, potato kugel, tsimmes, turkey, artichokes, fruit salad, and extraordinary sponge and nut cakes - with the aid of his three helpers. The Afikomen was found by a young boy and the prizes were gift certificates for ice cream for all the children. The Ashkenasi custom of the Afikomen is to hide it and the one who finds it receives a reward. But the Sephardi custom, as told by Sarah, is that the Afikomen is placed in a pouch and worn around the neck. The children present alternately wear the pouch for the symbolic reason of feeling the weight of oppression. Near the conclusion of the service, songs were sung. The good health of our members was shown by the singing of "Who Knows One." Each verse was sung by different people, but each verse was sung in one breath. Thank G'd, Allen didn't get a heart attack as he successfully sang the thirteenth verse in this manner. Bernard relayed a message to us that he received a few hours previously directly from Shamir in New York. Shamir was at the seder of Beit Simchat Torah and he sent us greetings from members of their synagogue.

(continued from page 11)

1. a period of apprehensive anticipation of approaching Mount Sinai and the revelation of God;
2. the critical time when the fate of the season's crops is determined; and
3. traditionally, a period in remembrance of the plague which killed many of Rabbi Akiba's students (2nd century C.E.).

The 33rd day of this period - Lag ba-Omer (Iyyar 18; May 25) - is a special day of celebration. This also is interpreted either as a rite of spring or as the day when the plague lifted. In any event, it is a day of outings and midnight bonfires. There are no specific rituals associated with it, but the prohibitions relating to mourning are lifted. (from The Jewish Catalog)

A Letter of Concern

San Francisco, CA
Dec. 27, 1977

When fascism is overtaking a country, people often fail to believe that it is happening even when the forms of tyranny are open and clear. I remember during the 1930's when the Jews were denied the right to teach in German schools, so that they wouldn't contaminate German youth. Jews were then denied access to many other professions, and one by one, all basic human rights were taken away. We all know the end result.

But did we learn anything? What recently happened to gay workers in the Dade County referendum is fascism, pure and simple. A group of people were denied job protection, not because of their abilities, but simply because they were gay. This means that the many gay teachers already working in Dade County cannot even work openly for their own basic rights without losing their livelihood.

Already the Ku Klux Klan, American Nazi Party, and other fascist groups are bolstering their numbers in the Dade County area. At the same time, many decent folks are leaving Miami for more enlightened areas. I am both gay and Jewish, and have seen enough of life to be scared at the events taking place in this country. Every American, but ESPECIALLY Jews, should realize what is happening, and should work to put an end to fascist laws which take away our basic rights. Which group will be next to lose its rights?

Since rely,

Satya dov Klein

satya dov klein

11/27/77 2:2 11/10

(Letters, comments, suggestions, criticisms are welcome. We would like to publish as many as possible in future issues of the Forward: Guy)

JOIN US!

Oneg Shabbat is Hebrew for "enjoyment of the Sabbath". The Oneg Shabbat Committee provides our congregation with delights for the tongue and the soul each week after services. We need people to join with us to expand the horizon of our delights. All we ask is attendance of our monthly meetings and willingness to put your creative energy to work. Our next meeting will be Tuesday, May 9, from 5:30 to 7:00PM. Please call Sandy at 863-3783 if you are interested.

ONEG SHABBAT SPONSORSHIPS

We have a new system of providing food and wine for Friday nights. We are asking people to be sponsors. This involves contributions of varying amounts towards the cost of the Oneg Shabbat. We encourage you to sponsor an Oneg for any event, such as birthdays, anniversaries, jobs, yahrtzeits, graduations, housewarmings, and just for the joy of it. The following is a list of suggested contributions for varying numbers of sponsors:

1 person... \$15
 2-3 people... \$8-10 each
 4-5 people... \$5-8 each
 more than 5... \$3-6 each

Please help us make this work. To arrange a sponsorship, call Sandy at 863-3783 or Fayla at 658-5069, or see us at services. Also, for the personal touch, we love home made goodies.

We would like to thank Allen, Lauren and Sandy for the March 31 Oneg in honor of Maida and Deborah's birthdays, and special thanks to Jordan for his sponsorship on April 7.

March 31st

Outreach Committee

WEDNESDAY 8 PM

26 APRIL 1978

CALL 626-3131 for location

One of the committee's concerns presently is the Briggs initiative. We need your help!

Daniel C.

F\$NANCE Committee

On April 2, 1978 our congregation had its first fundraising event. With the help of many people who donated time and energy and resellable items, our garage sale was a success. We raised \$177.88 which was used toward our Passover Fund. We will probably be doing a garage sale every month or two, so keep all those things you might throw away. We discovered that people buy anything! Thanks again for all your support.

Liturgy Committee

*Edward C.
Lauren M.*

For the past month the liturgy committee has been meeting regularly in an effort to produce a new, inclusive-language Haggadah in time for Passover this year. By the time the newsletter goes to press, the Haggadah should have been finished, and the holiday of Pesach and our first congregational Seder should be a happy memory. Our effort was directed at bringing the themes of freedom and liberation, integral parts of the meaning of Passover, into focus as they relate to us as Jewish lesbians and gay men. Retaining the traditional rebrics of the ritual, we altered any passages which we felt were inappropriate for our group, and we added readings or substituted material where the original was felt to be inadequate. The result required compromise, and although the committee felt that a great deal of effort was needed to get the job done, the finished product made the whole project worthwhile.

Several interested parties have inquired about the availability of the Haggadahs for sale, and we are pleased to announce that there are some copies available. For further information about these Haggadahs, either see our treasurer, Jason, at services, or write to him via our post office box, or call him through the answering service at 626-3131.

A special thank-you goes to the members of the Liturgy Committee for their diligent efforts and tireless work in the creation of our new Haggadah. We appreciate you greatly.

Allen B.



For Those In Need....

If you feel yourself under stress and need someone to talk to, feel free to call the following people day or night:

Allen - 387-8373
 Jerry - 861-1526
 Ori - 567-5412 (home)
 957-1855 (work)

Newsletter Committee

The newsletter committee meets on the second and third Sundays of each month. For the location, call Shamir at 386-0755.

We are eager to receive articles, letters, art, photography from you. We also have need of a file cabinet, file folders, and a typewriter we can borrow or use. Shamir's old IBM executive has been serving us as best it can, but it needs help, as the spotty spacing of letters in this issue shows.

Thank you to Terific Graphics for being gracious and generous to us with their duplicating and reducing equipment, to Lou Green for his cooperation in printing.

Each issue of the Gaily Forward involves lots of planning, creativity, and work. Shamir has almost singlehandedly been responsible for our newsletter from its first issue up to the recent functioning of the staff. This has been an enormous effort. While he is in New York, we take this opportunity to appreciate his work and to say thank you for starting the newsletter and setting a high standard and for continuing to work hard.

Gaily Forward staff:

Danny, Guy, Hy, Lauren, Ralph, Rob, Shamir

Eliezer Ben-Yehuda, architect of the modern Hebrew language. Ben-Yehuda fought fiercely to revive Hebrew as the living language of a pioneering Yishuv—despite the fact that he was ostracized by the leaders of orthodox Jewry, who accused him of profaning a holy language. Today, Hebrew is an organic part of everyday life in Israel. Far left, one of the many Hagana "protest" leaflets distributed clandestinely to British soldiers sent to police Palestine in 1945.



The next meeting of the steering committee is Saturday, April 29, 11:30 a.m. at Bernard's. Call the answering service (626-3131) for the address.

Maida

NOTE: Sha'ar Zahav's new P.O. Box number is P.O. BOX 5640. SF 94101

TELEPHONE LIST
(3/31/78)

Congregational Answering Service 626-3131
Mailing Address:

P.O. Box 5640
San Francisco, CA 94101

Peter (Co-leader)	863-4797 or 626-3131
Maida (Co-leader)	526-5043 or 626-3131
Rob (Recorder)	929-0162
Jason (Treasurer)	626-5059
Allen (Worship Committee)	387-8373
Daniel (Outreach Committee)	928-3542
Sarah (Education Committee)	621-7788
Shamir (Newsletter Committee)	386-0755
Bernard (Building Committee)	771-8680
Lauren (Funding Committee)	221-5713
Richard (Funding Committee)	776-1974
Sandy (Oneg Shabbat Committee)	863-3783

THE BATSHEVA

DANCE COMPANY

trained by
Martha
Graham

Guest
Artists -
The
Panovs

ON THE OCCASION OF ISRAEL'S 30th ANNIVERSARY

Thursday May 4 8:00pm and Saturday May 6 8:00 pm at
Paramount Theatre, Oakland.
Sunday May 7 7:30 at San Jose Ctr. for the Performing Arts.



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CALENDAR MAY

NISAN - 1448

- April 30 - Haight Ashbury Fair ---Sha'ar Zahav will have our own booth selling bagels.
- May 2 - Beginning of a special five session class, "The Holocaust and its Aftermath". Phone Calif. St. J.C.C. for details.
- May 4 - Yom ha-Shoah (Holocaust Remembrance Day).
Lecture on the holocaust by Elie Wiesel at Stanford U.
8 p.m.; \$3 general, \$2 seniors, students. Tickets available through J.W.F.
- May 5 - Services at 121 Leavenworth 7:30 p.m. Torah portion: Aharei Mot, Lev. 16:1 - 18:30. Prophetic reading, Ezekiel 21:1-19.
- May 9 - Oneg Committee Meeting - 5:30-7:00 p.m. Call Sandy, 863-3783 for details and address.
- May 11 - Israel Independence Day - 30th Anniversary
- May 12 - Services at 121 Leavenworth 7:30 p.m. Torah portion: Kedoshim, Lev. 19:1-20:27. Prophetic reading, Jeremiah 16:19 - 17:14.
- May 14 - 10 Kilometer (6 mile) Walk-A-Thon for Israel - Contact J.W.F., 781-3082, for details.
Independence Day celebration at Stern Grove - noon-4 p.m. entertainment, dancing, food, etc.
- May 19 - Services at 121 Leavenworth 7:30 p.m. Torah portion: Emor, Lev. 21:1-24:23. Prophetic reading, Ezekiel, 44:15-31.
- May 19-21 Third International Conference of Gay Jews - in Los Angeles.
- May 25 - Holiday - Lag Ba-Omer (33rd Day in Omer count).
- May 26 - Services at 121 Leavenworth 7:30 p.m. Torah portion: Be-Har, Lev. 25:1-26:2. Prophetic reading, Jeremiah 32:6-27.
- June - Phone Sha'ar Zahav's answering service 626-3131 for information on location of services.